

J. Merriam

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RELIGIOUS INTELLIGENCE, FOREIGN AND DOMESTIC.

From the London Sailor's Magazine.

THE REV. W. H. ANGAS,
EUROPEAN SEA MISSIONARY.

If any thing could convince the most sceptical of the necessity and great importance of an institution for the general benefit of Sailors in every port of England, and the world at large, it must be the mass of information continually pouring in upon us from various parts, both at home and abroad. We do most unfeignedly rejoice in the preaching of the gospel on board the Floating Chapel in the river Thames, and in the indefatigable labours of the Port of London Society connected with that ship; but who does not see that local exertions alone are not sufficient to the great cause of marine salvation? It was imperatively necessary that the "British and Foreign Seamen's Friend Society" should be established; and there is scarcely a sea port in the British empire but has been influenced by its labours to adopt the most efficient plans to meliorate the deplorable condition of our hardy mariners. One circumstance is particularly worthy of remark, that, while the Port of London Society exhibited to the world the example of a Floating Chapel, the Bethel Union has been chiefly instrumental in producing an imitation in the several ports where the gospel is now preached on board of different ships. Having succeeded so effectually in this work at home, the friends of the latter institution have now the high honour from God of taking the lead in obtaining Floating Chapels abroad. The Rev. Mr. Ward, of Serampore, attended one of the earliest meetings of the Bethel Union in London, and nobly advocated the cause at the City of London Tavern. He witnessed the blessed effects of Floating Chapels established by the agency of this Society at Bristol and Liverpool; and on his arrival at Calcutta, he formed a Bethel Society, and fitted up a ship for preaching, under the patronage of his excellency the Governor-General of India. What this zealous Missionary accomplished in Asia, the Rev. W. H. Angas, the Sea Missionary of the Bethel Union, had also effected on the continent of Europe. The following journal of this valuable Agent will prove his influence with their excellencies the senate of Hamburg; and ere long we hope to hear that the frozen Elbe re-echoes the sound of the gospel on board a Bethel ship, as well as the mouth of the Ganges. Surely the Redeemer's dominion will be from sea to sea, and from the river unto the ends of the earth. We will detain our readers from the interesting narrative of the Rev. W. H. Angas's winter campaign only one moment, to remark on the comparatively trifling expense with which all this has been accomplished. The amount of all the expenditures of the "British and Foreign Seamen's Friend Society," for the last year scarcely exceeded £650. Where is there an institution in the world that has accomplished so much good at so little expense? It is to the immortal honour of divine grace that the Rev. W. H. Angas is the Society's active and intelligent Missionary entirely at his own expense. Are

not these the most persuasive arguments to urge the subscriptions of the friend of Seamen to the Society, which we hesitate not to call the British and Foreign Seamen's best friend?

Operations in the port of Hamburg among British and American Seamen, from November, 1822.

Nov. 1822.—Went on board one of our own country ships, in which I asked the captain's leave to preach on the morrow—Even though I offered to do it in the hold, (then empty,) he refused. A large American ship, the Admittance, of Boston, had just arrived from sea at her moorings—went on board of her. In the captain's absence, the chief mate very politely asked me down into the cabin, where I told him my object. For his own part, he thought it was not possible to make any alteration for the better in sailors, but I was at liberty to try there; but he thought they would have nothing at all to do with it, and therefore, to make sure of the crew's attendance, he advised me first to go amongst them myself, and see how they liked it. I did so. "My lads, will you hear a sermon to sailors if I preach one to you to-morrow?" After a considerable pause, "Yes," said one, "I think it will do." "Come," said the mate, "let every one speak for himself." They all agreed, and, true blue, they all attended.

Nov. 17.—Their number was increased by captains, mates, and seamen, from the English ships who had seen the flag. The cabin was well filled with attentive hearers, whilst I addressed them from Luke, xii. 31.—"Seek ye first the kingdom," &c. At the close of the service, I fell into a pious conversation with an American Captain Fisher, from Salem. He appeared to take great interest in the gospel's spread upon the great waters, and asked me to speak a word to his crew the following evening, which I did. My friend, Mr. Beckett, of the respectable firm of Jackson & Beckett, accompanied me, and assisted in prayer and singing. The address was from Psalm cvii. 23.—"They who go down to the sea in ships," &c. Captain Fisher then concluded with prayer. The opportunity was, I trust, a profitable one. Before the first prayer, the crew of the brig Twist, which had just arrived from sea, joined our number. It is not easy to express the pleasing emotions one feels from such an incident.

Nov. 24.—After Capt. Fisher's departure the flag was hoisted on board the bark the Hope, of Greenock, whilst her captain discovered every disposition to render every accommodation his ship could afford. This he felt desirous of doing, not only for the cause's sake, but also because he knew such would meet the wishes of his owners, (the Messrs. Muirs, Greenock, who are the well-known friends of seamen.) The attendance this day was encouraging.

Dec. 10.—A German waterman called at the request of an American, Capt. Mix, saying he was lying dangerously ill at a certain tavern, and that he begged of me to visit him. An hour was appointed, and I was there at the time—found him in bed, in much pain. Not knowing how many grains of sand remained in the glass, no time was lost in pointing him to Him who taketh away the sin of the world. His mind appeared to be tolerably intelligent, but as to the right way of salvation I found him resting upon his works. His pillar, however, appeared somewhat to give way as I spoke of the infinite righteousness of One who is the end of the law for righteousness. He listened with eagerness, and replied with the seriousness of a dying man with eternity in sight. From the strength of the fever, and the weakness of his frame, his efforts to speak were great. This solemn interview closed with prayer, in which he appeared most heartily to unite. We

then parted with an ardently expressed desire, on his part, for my return as early as possible. In passing through an adjacent room I perceived the nurse sitting. Stopped awhile, and called her attention to the same things I had been saying to her patient. I pressed her to lay them well to heart, but, oh, the darkness in which she seemed to sit, and how little the dying had to expect from her as to what was of infinitely greater importance than all the care with which she could administer to his perishable part!

Second visit.—On my second visit I found the captain worse as to this life, but better I trust, as to that life which never dies. Having at our last parting recommended him to be much in prayer for the enlightening and quickening influence of the Holy Spirit, I was wishful to know, and was glad to find that my advice to him in this particular had not been forgotten. "Oh," said he, as I entered the room, "how glad I am to see you again! I have had several visitors since your last, but their discourse, though friendly in its way, is not for a man bordering, as I am, upon eternity. My desire to live appears much less than before; the world at best is, for its own sake not worth living in."

During the week a poor unhappy man had been decapitated in a publick manner without the gates of the city for murder. There were also some circumstances in this case which discovered very great atrocity of character. As publick executions occur very seldom in Hamburg, this event was in every part of the town still the topic of conversation, nor did I think it an improper subject for my dying friend and brother seamen. After a few observations he remarked that, from all that he had heard, the executed must have had a monstrous heart. "Not more, (said I,) than all men by nature." At this he appeared somewhat surprised, and replied, "What! do you think, sir, that we are all so totally bad at heart as all that?" This gave an opportunity to show, from the blessed word, that utter depravity of our nature, of which even the most atrocious actions of men can give us but an insufficient idea. This explanation, I trust, was not lost, for, taking me earnestly by the hand, he said, with a tear glistening in his eye, "Ah! there is in me nothing good!" And when I quoted that sweet hymn of Cowper's, he was much affected, especially with that verse which begins—"The dying thief rejoiced to see that Saviour in his day," &c. and expressed his willingness to quit every carnal hold, and be saved upon no higher footing.

Third visit.—I found my friend much composed both in body and in spirit. So much so, that he began to entertain a pleasing hope of being once more raised up. It was best I observed, to make up our mind for the worst, and if matters turned out better than our fears, it was well. This method was a safe one, as it prevented us being taken by surprise. Among others things, he observed, that his family connections in New-York were among those who feared God, and he appeared alone to be the lost sheep. He pleased himself also with the thought of being able, ere long, to show me many pious letters he had received from them.—Our conversation in this interview was considerably interrupted by other persons coming in and going out. I lent him for his occasional reading, Clark's Promises. On rising to come away he took me by the hand, and, in a tone of tenderness and great solicitude, said, "But will you go without a word of prayer, as usual?" How could I refuse to comply, had the occasion been less convenient than it appeared to be?

Fourth visit.—On this interview I found the captain much worse in body, but still composed in mind. He seemed to dwell, when at first I entered, much upon the late mysterious dealings of Providence with him, that his health should have been contin-

ued so as to enable him to fit his vessel for sea, and that he should be left behind in a foreign country, many thousand miles from home, never more perhaps to return. "Nevertheless, (said he,) should it please God to take me, I can leave all things, without a care, in his hands!" This he pronounced with a tone of firmness which left little doubt that he was sincere in what he said. But, above all, he seemed now enabled to rest his mortal all in the hands of Him who is able to keep it even to the end, in and through the great atoning sacrifice of His bleeding Son. This appeared now to be the only ground of his hope and his anchor, sure and steadfast. We parted again with prayer. The nurse informed me, that previous to this visit, the captain had some seasons of derangement, and in this state I found him when I called again, so that he could not be seen or spoken with. I returned a little time after, and found nothing left of him but his mortal part; but not without a hope of a happy meeting in that day when sea and land shall give up their dead.

THE EPISTLE FROM THE YEARLY MEETING OF FRIENDS,

Held in London, from the 21st of the Fifth month, to the 29th of the same, inclusive, 1823:—To the Quarterly and Monthly Meetings of Friends, in Great Britain, Ireland, and elsewhere.

DEAR FRIENDS,

We have again been made thankful in the belief that the Lord is not unmindful of us; and we reverently trust that this meeting has not been held in vain. We may inform you, that the current of Christian love has renewedly flowed amongst us; and it has extended to all our absent friends. Under this precious influence, we offer you our endeared salutation, desiring your advancement in the way which leadeth unto eternal life; and that you may ever bear in remembrance that "other foundation can no man lay, than that is laid, which is Jesus Christ."

Beloved friends, we have no new doctrine to communicate; no fresh precepts to enforce: it is a peculiar excellence of the Gospel that its character is always the same. To those who desire to have their hearts cleansed from the defilements of sin,—yea, to all—the grace of our Lord Jesus Christ continues to be freely offered. The cross must be daily borne by all who would become his disciples. If we would attain unto that holiness without which no man can see the Lord, we must apply in faith unto Him who "taketh away the sin of the world;" who was "wounded for our transgressions, who was bruised for our iniquities, and by whose stripes we are healed;" who being in glory with the Father "before the world was," condescended, in order to effect our redemption, to come down from heaven, and take upon him the nature of man. In contemplating the infinite importance of these solemn truths, and in publicly acknowledging our belief in the Divinity of our blessed Saviour, we desire most clearly to convey the sentiment that it is not the mere assent of the judgment to the truths of Holy Scripture, however desirable such an assent may be, that is sufficient to make us real Christians. It is only by the sanctifying operation of the Holy Spirit that we come fully to partake of the benefits of the mediation and propitiatory sacrifice of the Son of God.

It is our earnest solicitude that all whom we are addressing may be enough concerned for the salvation of their souls. Dear friends, we believe that for the advancement of this most necessary work, it is good for us frequently to seek after retirement in spirit before the Lord, and to wait in reverent silence for the secret intimations of his will. If this be not immediately manifested, let not any be discouraged, but let them persevere in faith. Then we believe that in the Lord's time that evidence of his care will be granted, which will prove consoling to the mind. On such occasions the precepts of holy writ will at times be brought instructively to our remembrance. With these invaluable writings it becomes every one who bears the name of a Christian, to endeavour to be well acquainted. In order to acquire this knowledge, we wish that all

our members may observe the good practice of a daily serious reading of the Scriptures in their families, when collected; and also that they frequently read them in private in a pious disposition of mind, even though it be but a small portion at a time.

In the sacred writings no duty is more clearly set forth than that of prayer. Prayer is the aspiration of the heart unto God: it is one of the first engagements of the awakened soul, and we believe that it becomes the clothing of the minds of those whose lives are regulated by the fear and love of their Creator. If in moments of serious reflection, and when communing with our own hearts, we are sufficiently alive to our helpless condition, we shall often feel that we may pour forth our secret supplications unto the Lord. And as we believe that it is one of the greatest privileges a Christian can enjoy, thus to draw nigh in spirit unto the Father of mercies, we earnestly desire that no one may deprive himself of so great a blessing. But let all on such occasions remember the awful majesty of Him who filleth heaven and earth, and their own unworthiness in His pure and holy sight. If these considerations ought to possess the mind in our secret aspirations unto the Almighty, how incumbent is it upon those who publicly approach the Throne of grace, to cherish them in their hearts, and to move only under the influence of that Spirit which enables us to pray aright!

Whilst he who would be a real and not a nominal Christian, is duly impressed with the necessity of striving to become a meek and humble disciple of Jesus,—whilst he bears in mind that he is constantly liable to fall, and that he must therefore be waiting for the renewal of his spiritual strength, and at all times be placing his dependence upon Divine aid,—there is safety. But we fear, with respect to some who have run well for a time, that either through the friendship of men or outward prosperity, or through unwatchfulness, they have gradually fallen away from that to which they had once attained; and that others, from similar causes, are not advancing to that state of purity and simplicity in which they would become useful members of the church of Christ. Dear friends, permit us in Christian love, to remind you of the ever important injunction of our Lord:—"Watch and pray, that ye enter not into temptation; the spirit indeed is willing, but the flesh is weak." If you endeavour to prove by your actions the sincerity of your profession, if in your intercourse with others you show that you have an honest and upright heart, if your lives are ordered in the fear of the Lord; you may, by your daily walk through life, commend and adorn your own religious principles. But, if there be a want of consistency of conduct, it may lead those around you, lightly to esteem those very principles which their judgment has at one time approved; nay, it may cause the way of Truth to be evil spoken of.

There are many ways by which our attachment to religion and virtue may be made manifest to others. One of these is the due observance of that day which is publicly set apart for the performance of divine worship. Our care for the due attendance of our religious meetings, both on first days and on other days of the week, has been repeatedly expressed, nor have we at this time been unmindful of this primary obligation. We earnestly entreat every one, when thus met, to consider the worship of the Almighty as a solemn act. Under this impression his demeanour will bespeak a serious thoughtfulness; and let all remember, that at such times an indolent state of mind is offensive in the sight of Him whom we are met to serve. But the duties of the day to which we have adverted, are not confined to the time allotted to assembling with our brethren. Our spiritual growth may be advanced by habits of quietness and retirement, and by suitable reading, in the course of the day. On the other hand great care is necessary that we do not by unprofitable visiting or conversation, by travelling on our outward avocations, or by otherwise engaging in them, dissipate those good impressions with which we may have been mercifully favoured.

The accounts of the sufferings of our members in Great Britain and Ireland, in support of our well

known testimony against tithes and all other ecclesiastical claims, including the costs and charges of distraint, and a few demands for military purposes, have been brought up in usual course. The amount is upwards of thirteen thousand two hundred pounds.

We rejoice with gratitude that this country has continued to be favoured with the blessing of peace, whilst we lament that other nations, at no great distance from us, have been involved in contention and bloodshed. We desire that we may all so live under the influence of that Spirit which breathes peace on earth and good will towards men, that, whenever occasions occur, we may be prepared, by our conversation and conduct, in meekness and wisdom to show forth our precious testimony to the peaceable nature of the Gospel dispensation.

Our friends in Ireland, and those of all the Yearly Meetings on the continent of America, have at this time been brought to our remembrance, with the feeling of much brotherly love, by the continuance of our usual exchange of epistles. This meeting has again felt deeply interested in behalf of the natives of Africa who continue to be torn from their homes, and consigned to cruel bondage, as well as for those who are held in slavery in the colonies of this country. And we desire that Friends, every where, may not fail to remember all who are thus deprived of their liberty, with feelings of sorrow, and to pity them in their degraded condition; and also that they would embrace every favourable opportunity that may present itself for pleading the cause of these our oppressed fellow-men.

"Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever, Amen."

Signed in and on behalf of the Meeting by
JOSIAH FOSTER,

Clerk to the Meeting this Year.

FROM THE BOSTON RECORDER.

THE JEWS.

The conversion of the ancient people of God is a subject that acquires new interest from year to year. Their redemption from the bondage of 1800 years is near at hand. They will soon present to the world the astonishing spectacle of a banished nation returning to the land of their fathers, and rejoicing under the sway of the Prince whom they once crucified.

A Jews' Society has been formed in France, in which Protestants and Catholics are co-operating. A periodical work is already established to make known the object of the Society, and to awaken general attention to its importance. In Holland, the cause is making steady progress, though obstructed by many and peculiar difficulties. Mr. Thelwall's excursions have been attended with considerable benefit; the attention of many ministers has been aroused to the spiritual state of the Jews around them—and the common impression that the conversion of the Jews is to be brought about in some extraordinary or miraculous manner has been in many instances removed. A preparatory work is evidently going forward among the Jews;—many of them feel dissatisfied with the present state of religion amongst their people;—there is a gradual diminution of prejudice among them towards Christianity—the kindness and friendship manifested towards them by many Christians makes a deep impression on their minds. Several instances of conversion have occurred, of which we have given details in former numbers. In Germany, though independent Jewish societies are not permitted, there is a growing zeal in the cause among individual Christians. Young Jews and females are anxious to obtain and read the New Testament. The Jews themselves in the South of Germany, are now publishing extracts from the Old Testament, expressly for the use and instruction of their women, though heretofore they have been held in nearly absolute ignorance by their Rabbies. In Hanover, there is reason to hope that an auxiliary society will be speedily established. In Prussia, great zeal is discovered among all classes of Jews to procure books—and after having obtained

them, they read them and seek opportunities for instruction from the missionaries. A young Israelite at Königsburg, of extraordinary talents, and a thorough acquaintance with several languages, appears to have become a sincerely penitent sinner, —and being a schoolmaster, has been instrumental in bringing one of the youths under his care to an acknowledgement of the truth. At this place an Auxiliary Jews Society has been formed under the sanction of Dr. Borowsky, Bishop of the Evangelical Church; its object is two-fold—to address adult Jews, and devote particular attention to the younger classes of that people. At Berlin, the cause of the Society continues to be maintained with energy and success. Several baptisms have taken place. “Many Jews have implored me,” says a missionary, “to procure for them the whole Bible in their own tongue, offering me a crown for each copy.” Encouraging communications are received from Saxony. An institution has been formed at Dresden under the patronage of Count Dohna, Count Einsiedel and other distinguished men, for “promoting true Biblical knowledge among the people of Israel.” A Ladies Association has been formed in the same city, under equally distinguished patronage. Mr. Goldberg who labors here, and who also assists Mr. Smith at Leipsic, says that “the greater part of the Jews entertain now, more just and sound notions with regard to their religion and its relation to Christianity than formerly, and are ready to give up the old dream of a Messiah who is yet to come.” The New Testament and other works are now read with avidity by multitudes; “their superstitious zeal has been cooled, their hostility and prejudices against Christianity have been overcome, and they themselves prepared for joining the church of Christ.” In Poland, prospects are cheering.—Messrs. McCaul and Becker labor with no small success. An Auxiliary Society has been formed at Posen, under the patronage of Prince Radzivil.—This Auxiliary has undertaken the education of two young men of suitable qualifications, to be employed as missionaries. Posen is in the very centre of the people of Israel. At Breslaw a similar society has been formed, and Christians are deeply interested in the object. The Bible and other religious books are in great request among the Jews in every part of Poland—the missionaries have full employment in the work of distribution. Here are two millions of Jews; and “fifty or one hundred missionaries, and ten thousand Testaments and tracts, would not be too many” to supply the present demand. Another Auxiliary Society has been formed at Oletzko, a Prussian town on the frontiers of Poland. These favorable reports are made not only by Mr. McCaul and Mr. Becker, but by the German missionaries employed by the Edinburgh Jewish Society, and by Mr. Moritz, a converted Jew, employed in Russian Poland by his Imperial Majesty.

An institute for the education of poor Jewish children and training of Schoolmasters, is about to be opened at Basle, under the superintendence of some pious members of the Protestant communion.—More efficient measures are in progress for the benefit of the Jews in countries bordering on the Mediterranean and Levant. Two missionaries are sent—and Rev. L. Way has undertaken an exploring tour. In Nice, a Palestine missionary fund has been got up, to which 230*l.* have been contributed; and the London Jews Society have resolved to establish a special fund, for missionary purposes within the precincts of the Holy Land. The Jewish schools on the Malabar coast of India are prosperous. No less than 116 Hebrew children are now educating in them, under the care of Mr. Sargon, the Jewish convert. There is a great desire among the Black Jews in the villages of the interior for similar schools.

The London Society has at present but twelve missionary laborers—and what are these among six millions or more of Jews scattered up and down the world? an increase of laborers is much wanted; and an increase of funds—and above all—an increase of prayers.

BAPTIST CREEK MISSION.

In a letter from one of our correspondents, says

the editor of the *Missionary*, it is incidentally remarked:—“We have recently heard from our Creek Mission, and are happy to learn that Mr. Compere, our agent, is highly esteemed there, and promises to be useful. The school is in operation.”

Nearly 300 children, voluntarily given up by their Jewish parents, have enjoyed the benefit of Christian instruction in the schools of the London Jews Society since its commencement. As fast as the time arrives for their successively leaving school, the children readily find situations with Christian masters. The present number of scholars is eighty-two.—*Col. Star.*

APPEAL.

The Rev. Dr. Porter, Professor of Sacred Rhetoric in the Theological Seminary, Andover, Mass. delivered a discourse in the chapel of the Seminary on the Public Fast, April 3, 1823. He was led to speak of the ‘signs of the times,’ and the increasing obligations of Christians to engage heartily in the works of benevolence which have been commenced, and which demand increasing support. In the conclusion, he makes the following eloquent appeal to his brethren regarding the subject just discussed.—*Col. Star.*

“What conclusions then shall we draw from the admonitions of this subject? Because our labours of benevolence are attended with difficulties, shall we fold our hands, and relapse into that slumber which has so long been the reproach of the church? Shall we abandon our charitable societies, and our enterprises of benevolence, because they are connected with dangers? As well might we give up our food, because we are warned against intemperance; or our breath, to avoid the poisonous exhalations of the air. As well might we give up the Sabbath and the Bible, because they are liable to abuse;—and the church itself, because its glory is tarnished by the imperfection of its members. No, brethren;—the work of this age is but just commenced. Christians of former days have slept supinely, and the long arrears of their neglected labours fall upon our hands. We have slept too; and, at this moment, notwithstanding the eulogies we bestow on our own zeal, compared with the slumbers of the past, we are but half awake. The day is far spent;—the mighty task of evangelizing the world is before us, and yet we have but just begun to open our eyes.

“Surely this is not the time to talk of remitting our efforts. No,—they must be increased a hundred fold. New enterprises must be undertaken, new societies formed, new sources of revenue for the church devised. Every heart must beat high with a holier impulse, every arm be braced with increased strength. And these measures must be public. The world must be called in to aid them. And there must be anniversaries, and addresses, and subscriptions. The names of the benevolent, and their good deeds, must be made known, as examples to others. Christians must encounter all the dangers of leading on these public movements; but Christians must take care of their hearts. To act well their part in this day, they must have grace enough to mingle with the world, and yet not be carried down the current of the world; grace enough to meet applause or reproach, and be Christians still. They must have a fervour of zeal not to be chilled by coming in contact with the frost of antipathy; a firmness of faith not to be staggered by the shock of opposition.”

MISCELLANEOUS.

MELANCHOLY CONTRASTS.

Under this head, in the *New-York Observer*, sundry surprising facts are stated, which deserve to be seriously considered. 1. According to a report made to the British parliament, the expenses of the coronation of George IV. amounted to more than one million of dollars. This is five times as much as was contributed by the whole population of the United States, in the past year, for religious benevolent purposes. 2. It was recently stated, at a

meeting of the Maine Missionary Society, from information given by a trader, that in a town of 1400 or 1500 inhabitants, 50 hogsheads of that pernicious article, rum, were sold in a single year, valued at 2500 dols. The inhabitants of the same town are said to have no stated preacher of any denomination. If asked the reason, the probable answer would be, “We cannot afford to support a minister;” whilst the money expended for this worse than useless liquor would give a salary of 500 dols. per ann. to five ministers, who might be the happy instruments of invaluable benefit to the bodies and souls of their charge. If this town is a fair specimen of the whole country, one third of the money expended for rum, would support a minister for every thousand souls through the United States. 3. It has been estimated that the war in which the European nations were lately engaged, and which lasted about 30 years, cost at least six thousand million dollars, without estimating numerous private losses. Ten millions of persons perished by violence and the diseases of the camp. And what where the fruits of this costly sacrifice, which created millions of desolate widows, and which rent the hearts of millions of tender parents, and which threw into the cold hands of charity millions of fatherless children? The contest commenced by putting down the Bourbons, and it ended in their restoration. France gained an ephemeral glory, and France speedily lost it. Bonaparte sprang from nothing, and to nothing he hastily returned. In the same thirty years, great efforts have been made by Christian nations to promote the spiritual interests of the world; greater, perhaps, than were ever made in the same period since creation. But not one thousandth part of the money expended in the war, has been spent in this cause of benevolence. Whilst war has destroyed its millions, christian exertion has snatched its other millions from temporal and eternal death. The ignorant have been instructed, the savage has become civilized, the chains of the slave are broken, and a moral revolution has commenced, which will not end till the world shall become a paradise more delightful than Eden, all its inhabitants uniting in the high praises of their God and Redeemer.—*Watchman.*

For the Christian Secretary.

1 Pet. v. 8. Be sober, be vigilant, because your adversary the Devil as a roaring lion, walketh about seeking whom he may devour.

These words were originally addressed to the church of Jesus Christ, but they no less are of universal application. There are two kinds of sobriety, 1st That which pertains to the mind. We are not to think of ourselves more highly than we ought to think, but to think soberly or modestly of our gifts or attainments. Sobriety of mind stands opposed to that kind of wild extravagance and intemperate zeal, which is the offspring of a heated imagination, and is the prolific source of error in the faith and practice of multitudes of professing Christians. So liable are men to form a wrong estimate of their own moral worth that great caution and circumspection are very necessary, if we would come to a correct conclusion in matters especially where our own self-interest has an opportunity of suggesting her pleas. And in order that sobriety of mind be induced and maintained, it is very important that we exercise vigilance or watchfulness over our thoughts, words, and actions. For the want of a strict and conscientious scrutiny of the secret motives which influence our conduct, very serious evils are produced to ourselves and in society. 2dly There is another kind of sobriety which claims our particular attention and to maintain which great vigilance is necessary and the former cannot exist, unless the latter is sustained. We refer to sobriety in the use of those good things which are given us by a merciful providence for the sustenance of our animal natures. The intemperate use of meats and drinks stands opposed to that sobriety which an inspired Apostle enjoins. How ungrateful to the author of all our mercies is that man who by an intemperate use of his favors unfits his mind for the divine service and for usefulness in society around him.—What an awful perversion of the blessings of heaven! This is one of the many ways in which the enemy of souls is wont to lead men to destruction,

hence the propriety of the exhortation to vigilance or watchfulness, over all our conduct. And the apostle urges a strong and powerful motive to this duty, a motive addressed to our fears. Because your adversary the Devil walketh about as a roaring lion, seeking whom he may devour. Some times this fallen wicked spirit is called a subtle deceiver secretly laying his snares and temptations to entrap the feet of the unwary traveller. Some times he is represented as marching directly to the attack clothed in his native deformity. He is said to walk about as a roaring lion, not secretly like the insidious adder, who wounds before he is perceived, but like the bold and terrible monarch of the forest. So hateful is the real character of the Devil that men must be far gone in depravity and much hackneyed in the ways of vice and dissipation before they will meet his countenance and hear his roarings with complaisance. But so awful are the effects of our apostasy, and so much are men by nature the children of the wicked one, and so assimilated to his character are they become by a long course of rebellion against God, that they even delight "in rioting and drunkenness, in chambering and wantonness," and seem to throw off all moral restraint. In such characters the Prince of darkness, seems to embody all the perverse propensities of his infernal mind, and in them his roarings are heard while they are walking through the earth. The approaches of this state of feeling and conduct, in men are not generally sudden, but by progressive steps. A seemingly trifling indulgence at first alarms the conscience, but the indulgence repeated serves to stifle the clamours of that secretary of the Almighty in the soul, and as indulgence in the habits of intemperance in perverting all the fine feelings implanted in our bosoms by the God of nature become more and more blunted, until at length the triumph of the Prince of darkness is complete and the soul and body become a prey, all restraint seems to be removed, and the sinful lusts of fallen nature have uncontrolled command. Characters of this description seem to be prepared for every species of wickedness. How awfully alarming have the instances of this transformation of character become at the present time. Let us visit the habitation of the young and interesting family just settled in life. We behold the evidence of frugality and economy, of health and cheerfulness, diffused throughout the whole. We leave them for an interval and again we visit their abode. The man has neglected to be vigilant. He has sipped at the cup of intemperance, and in proportion as this has been the case a correspondent dilapidation is apparent in all his concerns. Our hearts are pained with what our eyes behold, again we leave and again we visit the dwelling of this pair, once happy in each other, and in the dear pledges of their mutual love. But O how changed the prospect now. All pretensions to sobriety, and vigilance have been abandoned by him who is the natural guardian and protector of his once happy family. He repeated the use of the intoxicating bowl until he is transformed into a brute, yea worse, he bears a much stronger affinity to a demon. Instead of the comfort and solace of his companion and children, he has become their terror. He raises his unhallowed hand to inflict those stripes on them, which he most richly deserves to receive in his own person, and does that to his own family which once he would shed his vital blood if necessary to defend them from—*We mean from the insults and abuse of a bloated drunkard.* His soul is the seat of every unhallowed passion, and his conduct marked with the strong features of total depravity. Shall we proceed to fill up the picture thus drawn in its bare outlines? The scene is too shocking, to contemplate. If the abused and insulted mercy of heaven suffers such a character to live, it is but to fill up the measure of his enormities and to sink into an untimely grave to wait the horrors of the second death. O what an awful spectacle is a soul in ruins; created in the image of God, capable of infinite enjoyment, destroyed by the intoxicating baits of sensual indulgence. To say nothing of the accumulated guilt of producing wretchedness and misery, to a tender and affectionate wife, and helpless offspring, how can such a soul stand before the

bar of infinite purity, who weighs the actions and motives of men in an even balance, and answer for his crimes? How important then the exhortations of the apostle, Be sober, be vigilant, because your adversary the devil walketh about as a roaring lion seeking whom he may devour, then let us beware of the first departures from the path of sobriety ever remembering that it is the Lord alone who can keep us from falling. His aid is ever nigh to those who seek him with penitence, humility and faith in the Saviour of sinners.

LAYMAN.

THE CHRISTIAN SECRETARY.

HARTFORD, AUGUST 30, 1823.

MARRIED.

At Middletown, Thomas Hale, Esq. of Philadelphia, to Miss Almy Sophia Casey.

At Haddam, Mr. Coleman Clark, to Miss Betsey Pelton. At Killingworth, Mr. Samuel L. Stevens, to Miss Polly Ann Kelsey.

DIED.

In this city, Mr. James Brown, aged 50; Mrs. — Scarborough.

In this city, on the 26th inst. Mrs. Lydia Alford, aged 84 years. This venerable matron had been for thirty years, a member of the Baptist church in this city, during which time she gave the fullest evidence of her settled attachment to her dear Redeemer. "She adorned the doctrine of God her Saviour, and for a number of years has well sustained the character of 'a mother in Israel.' Her death was peaceful and happy, her soul being sustained in her last moments by unshaken confidence in the Saviour of sinners, and in the joyful anticipation of meeting in the mansions of rest, her friends who had died in the faith of Jesus the Mediator. — 'Blessed are the dead who die in the Lord; yea, saith the spirit, they rest from their labours, and their works do follow them.'"

At Berlin, Miss Eliza Galpin, aged 25, daughter of Deacon Daniel Galpin. Mrs. Mary Belden, aged 78, wife of Capt. Jonathan Belden. At Enfield, Mr. Roger Griswold, aged 58. At Hampton, Mr. Daniel Denison, aged 92. At Canterbury, Mr. Cornelius Williamson, aged 60. At East Haddam, widow Patience Beebe, aged 82. At Brooklyn, Mr. Benjamin Cady, aged 88. At Norwich, Mrs. Esther Barker, aged 80. At Wethersfield, Mr. Jacob Robbins, aged 76. At Stratford, Rev. Simon Backus, aged 85. At Chatham, Mrs. Sarah Brown, aged 86; Mrs. — Shepard, aged 86, wife of Mr. Thomas Shepard. At Middletown, Mr. Solomon Sage, aged 61. At New Haven, widow — Ritter, aged 79. At Baton Rouge, Louisiana, Mr. George Sooter, aged 26, formerly of Hartford, Conn. At Armand, L. C. Mrs. Sarah H. Cooke, aged 54, wife of George Cooke, Esq. At Northampton, Ohio, Mrs. Jemima Dewey, aged 53, wife of Mr. Roswell Dewey, late of Westfield, Mass. At East Guilford, Mr. Parsons Kelsey, who had for some time been partially deranged. At Worcester, Mr. Benjamin Whitney, aged 87. At Middletown, Mr. William C. Hall, aged 53; Mr. Levi A. Sanford, aged 27; Mr. Oliver Dean.

SUMMARY.

From the N. Y. Daily Advertiser of the 23th inst.

We have had opportunity to read a letter from a very respectable source in Gibraltar, to a mercantile gentleman in this city, dated July 24th, 1823, which states that Cadiz holds out, and as the small boats evade the blockading squadrons, provisions are plenty there—that the Spanish government have no thoughts at present of giving up; though the writer says it is not easy to say what may happen some months hence—he believes, however, that provisions will be wanted, even if the French should succeed in restoring the old government, because it is not probable that the civil war that now extends throughout Spain will be quelled for a long time to come.

GREEKS AND TURKS.

The Porte has restored to favor Abdallah, Pacha of Saint Jean d'Acre, and conferred upon him the government of Saida.

Severe shocks of Earthquakes continue to be felt at Aleppo.

The Turks continue to exercise cruelties on European merchants.

The women of Hydra and Samos have taken arms, swearing rather to die than to be made slaves.

The Turkish fleet was lying between Mitilene and Chio, on the first of June. It is composed of 15 frigates, 15 large corvettes, and about 20 brigs, golettas and other light vessels. Several Barbary vessels have formed a junction with the fleet, and are to take on board 10,000 Asiatic troops who had assembled at Chisme.

King of Spain.—Accounts from Madrid state that an ocular witness of the abduction of the King, from Seville, relates that he was dragged by force to his carriage, which was already encumbered by utensils of every kind,

even those of the kitchen. Behind the carriage several mattresses were tied. None of his valets-de-chambre were permitted to attend him; his linen and clothes remained at Seville.

After the King and Royal Family were removed from Seville, the Constitutional Alcade ordered an illumination. This display contributed greatly to the disturbances which followed. In the forenoon of the 12th of June, a multitude of vagabonds, including a large proportion of Gipsies and Monks, began to plunder the boats on the river. This rabble increased, and many persons were robbed and killed. On the 13th robberies and assassinations continued. The wretches who committed the outrages were led on by Priests, with cries of "Viva Fernando," "Viva la Religion"—"Viva la Inquisition." A letter from Seville, states that a number of boxes of powder had been deposited in the house formerly occupied by the Inquisition, under the care of an officer and a party of soldiers. It was reported among the mob that the casks were filled with money, and they forced their way in threatening to kill the officer and the guard, that they might get the money. The officer put a match to the powder and blew up that part of the building. A great number of the mob were buried in the ruins.—About eighty were dug out on the 16th, and among them were several friars.

By the ship Howard, Capt. Holdrege, arrived last evening [Aug. 25] in 34 days from Havre, the editors of the N. York Daily Advertiser have received their files of Paris papers to the 18th of July, which contain London dates of the 12th.

There is, however, no news of importance, except that of the siege of Barcelona, the defection of Gen. Morillo, and an important change in the Russian ministry.

The duke of San Carlos, ambassador from the regency of Madrid, and the Royal Portuguese ambassador, have both appeared at the court of the Tuileries, and addressed king Louis in speeches much to his mind.

It is stated by one account that Morillo has deserted to the French; but another mentions that he acknowledges neither the Madrid nor the Cadiz regency.

Considerable reinforcements are marching from different parts of France towards the Pyrenees.

General Morillo has joined Gen. Bourck, and is marching towards Corunna.

The Greeks.—Brussels papers, received this morning, state, on the authority of an article from Zea, that the whole of Greece, as far as Pharsalia, has been evacuated by the Turks, and that a great part of Macedonia is in a state of insurrection. Confident hopes are expressed, that Greece, properly so called, will be free this year. The Turks of Zeitounia are said to have killed all the Christians, without distinction of age or sex, and set fire to the town in several places, before they left it.—Their savage bands retired towards Larissa: we are at a loss to explain the motives of this proceeding.

Pirates.—On the 21st ult. Lieuts. Newton and Kearney, commanding two U. S. Schooners, attacked a band of pirates at Cape Cruz, after a short conflict, the pirates fled to a hill that was well fortified. A small hamlet, in which the pirates resided, was destroyed.

"Three guns, one a four pounder, and two large swivels, with several pistols, cutlasses, &c. and eight large boats were captured. A cave, about 150 feet deep, was discovered near where the houses were, and after considerable difficulty, a party of seamen got to the bottom, where were found an immense quantity of plunder, consisting of broadcloths, dry goods, female dresses, saddle-ry, &c. Many human bones were also in the cave, supposed to have belonged to unfortunate persons who were taken and put to death. Many of the articles were taken, and the remainder destroyed. About forty pirates escaped to the heights, but many were supposed to be killed from the fire of the schooners, as well as from the men who loaded. The bushes were so thick it was impossible to go after them. Several other caves are in the neighbourhood, in which it is conjectured they occasionally take shelter. From their houses being burnt, and their boats taken away, it is hoped they will be obliged to retire from this place, as they will be without the means of annoying vessels passing by."

LEESBURG, Aug. 12.

We are informed that on Tuesday evening last, a person named Jenkins, was killed by lightning in the neighbourhood of Noland's ferry, about twelve miles from this place. His horse, it is said, was killed at the same instant. Considerable hail fell at the time.

New-Orleans was considered very healthy on the 2d of August, but fears were entertained that it would not continue so, as the weather was much against it.

The Rev. Alling Hough, of Springfield, has accepted the unanimous invitation of the Baptist church and society in West Boylston, to become their pastor, and has entered upon the duties of his office.

Agents for the Christian Secretary are requested to retain the subscription papers, only forwarding to the printer the number of papers wanted, &c. If any agent has received more of No. 82, than is wanted, he is respectfully requested to return them.